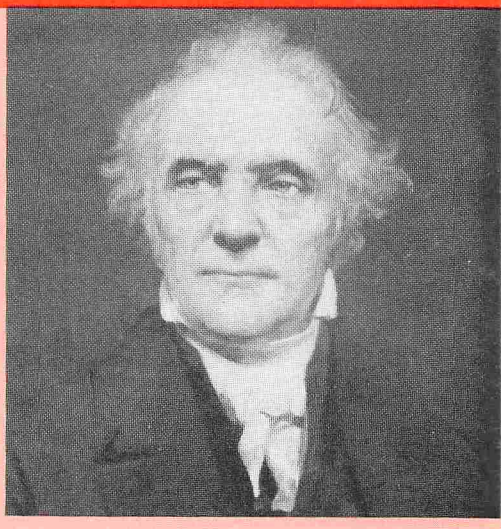
REFORMATION TODAY '83



1 EDITORIAL

2 DISCIPLINE AND THE LORD'S TABLE *Ivan Stringer*

3 THE LAST REVIVAL? *John Legg*

12 SHOULD WE SING PSALMS ONLY? *Peter Buss*

17 THE DEITY OF THE SON IN THE O.T. *Editor*

19 GOSPEL TRUTH IN ISRAEL TODAY *Editor*

22 THE CAREY CONFERENCE IN THE MAKING

23 EDWARD IRVING THE FORERUNNER *Arnold Dallimore*

28 MORMONISM, ITS HISTORY AND DOCTRINE *Earl Blackburn*

31 BOOK REVIEWS *Editor*

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Contents at a glance – major or expository articles only

49 In darkest England
John Owen part 1
Helping struggling causes
The Holy Spirit and the Gospel

50 The role of deacons
The need of contemporaneity
18 Leicester conferences in review
Helping struggling causes

51 How we received our Bible
Deaconesses
Church renewal
Oliver Cromwell

52 Jonathan Edwards
Civil and religious liberty
The church growth movement
Oxford Revival Conference
The New Testament text
Widows and their ministry
The homosexual problem
The writings of Augustine

53 Unity, the covenant and baptism
Grace Baptist Assembly

54 Paul Schneider – pastor and martyr
What is covenant theology?

55 Hallelujah!
The sacrifices of the ancient church
My years with George Whitefield
Principles of Bible translators
Various views of non-Baptists

56 The resurrection of the body
The sacrifices of the ancient church
Principles of Bible translators

57 Jesus and the little children
Principles of Bible translators
The life everlasting

58 The role of the church in sanctification
The place of prayer in sanctification

59 Practical methods of reaching outsiders
William Tyndale
Eldership in the Old Testament
The history of Romanism

60 Reformation for elders and deacons
The basics of marriage
Biblical continuity and discontinuity
The life of Cesar Malan

61 Christian optimism
A tribute to the Doctor
The infiltration of secularism

62 Absolute moral values
Apologist for the faith
The last of the Puritans
Interpreting the Psalms
The new Anglicanism

63 What constitutes a N.T. church?
Armageddon!
The ethics of advertising
The theology of the Psalms

64 Reformation of missionary principles
The primacy of preaching
The godly sorrow of repentance
The problem of birth control
Preparation for preaching
How Flavel held his hearers

65 Baptism in the Spirit
A Christ-honouring marriage
Law and grace in the teaching of William Huntingdon
Are there prophets today?
Joy complete

66 The role of the wife
The life of William Anderson
A twofold work of the Holy Spirit
The doctrines of grace

67 The doctrines of grace
How long the pastorate?
Polycarp of Smyrna
What of the Free Masons?
The recognition of a credible testimony
The testimony of believer's baptism for our children

68 Puritan preaching
Lost! – the fear of God!
Baptists and the Reformation
The religious affections and revival today
The centrality of propitiation

69 The morning star of the Reformation
The role of the husband
What Baptist history teaches us about eldership
What really happened at Jerusalem – an exposition of Acts 15

70 Reformation of the public worship of God
A debt to settle in Spain
How to choose a seminary or Bible school
Applicatory preaching
The meaning of the ascension

Editorial

Evangelism is always pressing upon us as a priority. The great commission is given in covenantal form. 'Go, and I am with you to the end of the age.' That is, 'Go into all the world. As you go I will be with you. If you do not go I will not be with you.' That does not mean that we will be deserted by Christ and left reprobate. No, it means that in that particular way of power he will not be with us. We will forfeit his powerful accompanying presence. On the other hand as we obey his command we experience his power. As we evangelise we do tend to become discouraged because of the smallness of the harvest compared with the amount of work put into the seemingly barren fields. It is at this point that revival comes into the picture. Such psalms as Psalm 126 assure us that there will be a harvest. It does not seem possible when we are wearied by the indifference and rejection of the people. But revival is a reality as the account by John Legg proves. Observe the title. There is the question mark. Was that the last revival? We have not experienced one since! How long can we go on without a true awakening? Surely we should be interceding for revival with more urgency than ever before!

Bible based optimism

In the article on Israel reference is made to Romans 11, and in the book reviews to a volume which is in striking contrast to hundreds of titles on prophecy which have been published in America. David Brown, who for a short time assisted Edward Irving (who was as much forerunner to the premillennial movement as he was to the Charismatic movement) went on to become a well known writer. He served as principal of the Free Church College in Aberdeen. Says Brown, 'Some look to the revival of miracles as one great means of the rapid conversions which are to signalise the latter day. But in vain. As we do not *need* them, so the soul in a healthy state does not *desire* them. The Church is in its *manhood,* and miracles are for its *infancy'* (p. 322 *Christ's Second Coming).* It is worth pointing out that there have been very extensive revivals not accompanied by any other than the usual means of grace. We would add too that if a few miracles are thrown in by way of bonus that will be something ordered from a realm outside our control or supervision. Our hopes are not attached to possible sensations but only to the Holy Spirit blessing and prospering those means he has commanded us to employ to the end of the age.

Evangelistic booklet

With this issue of *Reformation Today* comes an eight page booklet designed for use in evangelism. We strive both for simplicity and Biblical content. We are never satisfied and know that our efforts fall far short of what we would like. Nevertheless there is urgency. If we waited for perfection we would never do anything at all. There is space on the back page to add details of your local church.

If you wish to have a supply please write to us. We can negotiate about costs according to the number required. The last time we printed a booklet was in connection with the Pope's visit. It was designed for evangelistic purposes. Our stock is depleted. If you have any over it would help to let us know.

Reformation Today Bound volume for numbers 48-70

A handsome volume which matches previous bound volumes in the series is now available, the contents of which is advertised on the page opposite. Michael Keen of Aberystwyth has compiled a full index for this volume which will be printed in due course. We wish to encourage the placing of this volume in seminary libraries and welcome information which will lead to such placings. Readers should note that postage and packing is additional. This is £1.90 for the U.K. and £2.25 overseas. The weight of well over 700 pages is considerable carrying it over the 1 kilo mark which explains the costs. The dollar exchange is running at about 1.57 dollars a pound this month.

Front cover – *Left. A pencil sketch of Edward Irving. In a tribute to Irving after his death the famous Thomas Carlyle said, 'Irving was as the sun in my firmament. His talk was so genial, cordial, free-flowing, beautiful and delightful to me; all my meetings with him stand out as sunlit. A man of noble faculties and qualities; the noblest, largest, brotherliest man I have met with in my life's journey.*

Right. Thomas Chalmers one of the greatest leaders in Scotland, symbol of the evangelical party, encourager of evangelism and planting of new churches, professor of theology, moderator of the Free Church Assembly and prolific promoter of the Gospel. Irving was assistant to Chalmers before leaving for London where Arnold Dallimore takes up the story in his biographical sketch in this issue.

Discipline and the Lord's Table

Different practices exist among Reformed Baptists with regard to conditions for welcoming non-members to the communion table. It is helpful to outline the main positions taken on this matter among churches who accept non-members at the Table. They are not all mutually exclusive.

The Conscience Line. This is popular outside Reformed Baptist circles. The only restriction to coming to the Table is 'Let a man examine himself'.

The Bunyan Line. Bunyan did not consider that the lack of understanding about believer's baptism should prevent a born again believer living in good conscience before the Lord from sharing the Fellowship Meal. Unlike the Conscience Line, discipline is maintained. Those whose behaviour is wilfully unchristlike are banned.

The Believer's Baptism Line. A person must enter the Christian Community before he can have fellowship in it. Baptism is seen as the sacrament of entry into the Church, the Lord's Table that of continuing fellowship in the Church. To ignore Believer's Baptism not only makes it of less importance than the Fellowship Meal, but also is to disobey the Lord. This disobedience must be put right before anyone is allowed at the Table.

The Church Membership Line. Whereas the previous line emphasises the Lord's Table as a sacrament, this one emphasises the fellowship aspect. Those who are members of other churches and in good standing with them are invited. Whether Christians from paedo-baptist churches are included would depend on whether they are seen as orderly.

The Guest Line. A distinction is here made between a short visit and a regular attendance. Guests are adjusted to, whereas lodgers are expected to fit in with the family. Paedo-baptists are welcomed for a short period, but if they continue to come, they would be expected to submit to the normal order of the church. Some churches might extend this principle to visiting baptists. If they continued to attend regularly, they would be expected to join the church.

The Church Order Line. This expects all visitors as well as members to submit to the church order. If this includes the position that only certain people are allowed at the Table, this must be obeyed.

The Same Faith and Order Line. Here, only visitors from churches with the same confession of faith are invited.

The above is taken from a booklet by Ivan Stringer called *Christian Fellowship*, published at 40 pence by

Grace Publications Trust,
139 Grosvenor Avenue,
LONDON N5 2NH.

John Legg of Northallerton here narrates the amazing events of the 59 Revival concluding with the relevance of it all for us now

The last revival?

What is often referred to as the fifty-nine revival, in fact covered the years 1857-1860 and, moreover, not only had its roots in the preceding years but also affected greatly the subsequent history of the church. This great revival, occurring in various countries on both sides of the Atlantic, was the last general awakening before a general decline set in. It is, therefore, good and even necessary to remind ourselves of those days when God's powerful hand was manifested in the world, when the church was enlivened by outpourings of the Holy Spirit, when great crowds gathered spontaneously to hear the preaching of the gospel, when chapels were filled and public houses emptied, when praying was as natural as preaching, and young and old gloried in the reality of knowing Christ. Although Scotland and England were deeply affected by the revival we shall concentrate here on America, Ulster and Wales.

America

There is perhaps no more remarkable story in the annals of the church than that of Jeremiah Lanphier's prayer meeting. It would be foolish to regard him as the only human source of revival, for there was already concern in many parts of America over the sad state of the church, where orthodoxy appeared to be dead and even local revivals had ceased. All the same it is with Lanphier in New York that we can see most evidently the hand of God transforming the situation virtually overnight. Such events encourage us to hope and pray in our own dark and dead days.

In July 1857 Jeremiah Lanphier, a Christian businessman, was appointed as a city missionary in down-town New York by the Dutch Reformed Church. The new missionary was a man of deep spirituality and when he saw the need, his response was not despair but a call to prayer. He distributed a handbill inviting others to join him in a noonday prayer-meeting every Wednesday. 'In prayer,' he wrote, 'we leave the business of time for that of eternity, and intercourse with men for intercourse with God.' On Wednesday, September 23rd the city missionary took his place and awaited the results of his initiative. It was half an hour before anyone at all arrived, but eventually six people began to pray together. The following Wednesday the six had become twenty and the next week forty met together. After that it was decided to hold the meeting daily.

That same week two other remarkable, but very different, events also took place. A financial panic swept the country; banks failed, railways were bankrupted and business came to a standstill. In Canada an extraordinary work of conversion began among the Methodists of Hamilton, Ontario. An apparently spontaneous movement, beginning among lay people, it resulted in

three to four hundred professions of conversion in just a few days. News of this awakening spread throughout North America and as believers turned to prayer more reports of local revivals were received. In December a Presbyterian convention was arranged to consider the necessity for 'a general revival of religion' and the opening session heard a sermon from the great Dr. Charles Hodge from Zechariah 4:6, 'Not by might, nor by power, but by my Spirit, saith the Lord of hosts'. Thus, as Lanphier had written, the world turned from the business of time to the business of eternity. That, at least, was no longer at a standstill.

In New York itself various areas began to see conversions and in February 1858 the revival began to be reported in the newspapers. After trying to hold three simultaneous prayer-meetings on different floors of the original building, the leaders began other meetings and soon gatherings for prayer were being held all over the city. At first there was little preaching; they were simply meetings where anyone might pray; they were crowded and earnest but apparently entirely free from fanaticism and false emotion. As the weather improved numbers at the prayer-meetings declined as 'the curious and the spurious' dropped away, but now evangelistic services increased in frequency. Conversions began to be reported from all over the country and fifty thousand per week were given in the press. Within six months of that first Fulton Street meeting, writes Dr. Edwin Orr, '10,000 businessmen were gathering daily in New York City for prayer, and within two years a million converts had been added to the American churches'. Dr. Orr's figures are not just those claimed at the time, but based on his study of the permanent growth of the churches, for this was no superficial campaign.

Although D. L. Moody began his life's work at this time and Charles G. Finney was active throughout, there were no real leaders. This was pre-eminently a work of God and was seen to be such. The world was compelled to take notice as the Lord of hosts acted by his Spirit. This was not a matter of churches growing steadily but quietly. It was a public event, reported in the newspapers. The people of America were amazed to see notices on closed offices: 'Will re-open after the prayer-meeting.' Steamer-passengers on the Ohio River found the saloon occupied to a late hour by a prayer-meeting, while conversation on board was dominated by the awakening revival.

Nothing could stop the awakening, not even the Civil War between the north and south. Indeed, an outstanding spiritual work was done in the camps of the Confederate Army. All kinds of churches were blessed and united prayer-meetings were the order of the day. Chicago in 1858 was described as a 'large, wealthy and wicked city', but there great unity and love were shown as coloured people as well as whites found salvation. One church reported an increase of members from 177 in 1856 to 508 in 1858.

Mere statistics, however, can give only part of the picture. The following incident from Kalamazoo will fill in some of the human detail. Inspired by the news of revival elsewhere the church leaders announced a united prayer-

meeting. They were apparently somewhat doubtful what response they would obtain from the Christians of the town. Their fears were completely unwarranted for the first gathering was well-attended. Requests for prayer were invited and received. One was read out at this first meeting: 'A praying wife requests the prayers of this meeting for her unconverted husband.' Immediately a man stood up claiming to be the husband in question, saying, 'I want you to pray for me'. However, another man, seemingly oblivious of the first claimant, made the same confession of need and request for prayer. He was followed by no fewer than five others, all convicted of their sin and seeking the mercy of God. The whole gathering was filled with the presence of God and a general work of grace began in the town resulting in over four hundred conversions.

There were many strong links between America and the United Kingdom, not least with Northern Ireland and it was not long before the work spread to the other side of the Atlantic. Events prove, however, that this was not just a case of imitation or even of one revival sparking off another. This was God at work and he used various means to bring awakening to the churches of Ireland.

Ulster

In September 1857, before the Hamilton awakening and at the same time as Jeremiah Lanphier distributed his handbill, a small prayer-meeting began in the old school-house of Kells, a village in the parish of Connor near Ballymena in Northern Ireland. The inspiration behind it was a young man named James McQuilkin who had been converted nearly a year earlier. Although he was a very religious man with much knowledge of Christian doctrine, he had no personal knowledge of the Saviour. One day an Englishwoman, Mrs. Colville, who spent her time witnessing in the area in connection with the Baptist Missionary Society, came to Ballymena. There she visited a dying woman in her home and spoke earnestly to others present including James McQuilkin. He, full of head-knowledge, began to question Mrs. Colville about her beliefs and especially whether she was a Calvinist or not. She replied that she wished to be neither more nor less of a Calvinist than Christ was, and directed the conversation to the matter of his experience of salvation. He then dropped the subject but a young woman there took it up and suddenly McQuilkin realised his lost condition. After some weeks of struggling he eventually found peace in Christ and immediately began to witness for his new-found Saviour.

We should not be misled by McQuilkin's interest in Calvinism. In fact he was more of a hyper-Calvinist and only a theoretical one at that. He possessed no assurance of salvation, did not believe that it was possible to have one and showed by his worldly, pleasure-seeking life that he had no right to one. He was typical of many then and now, who bring sound doctrine into disrepute by their lack of a genuine experience of Christ and their consequent ungodly ways. In fact the churches of the area were largely orthodox, thanks in no small measure to the courageous stand taken against unitarianism by Dr. Henry Cooke thirty years earlier. As a result of his efforts the Presbyterian denomination had been

preserved in the true faith, providing a sound biblical basis for the revival when it came.

As McQuilkin's life changed after his conversion, some of his friends heard that he was professing to know that his sins were forgiven. One by one they joined him in trusting Christ, in rejoicing in salvation and then in praying and studying the Bible together. Thus McQuilkin, Jeremiah Meneely, Robert Carlisle and John Wallace began to meet in the school-house of Kells. James had seen advertised the *Narrative of the Lord's Dealings with George Muller* and this had led him to begin the prayer-meeting.

On New Year's Day, 1858 the four young men rejoiced in the news of the conversion of a farm labourer for whom they had been praying and soon after another was added to the group of believers. Meanwhile news had come to Ulster of the revival in America. A deputation had been sent to investigate the reports at first hand and not only had they brought back a glowing account, but also two young men from Philadelphia had visited the Ballymena area. They spoke in the church at Connor and even went to Kells to see if anything was happening there, since they had heard the name mentioned in a request for prayer at a meeting back home. In the light of all this the Kells gathering turned into a prayer-meeting specifically for revival.

By the end of 1858 many more had been converted and the number praying together had risen to fifty. One of the latest of these was Samuel Campbell of Connor. On Christmas Day he visited his home in Ahoghill intending to tell his family about his new faith. He pleaded first with his mother and sister, and then with his brother, John, to flee from wrath to Christ, but with little immediate effect. Later John accompanied him part way home and was then left alone by the roadside. There he was overwhelmed by conviction of sin. 'I saw heaven on the one side and hell on the other,' he recounts. 'The conviction flashed upon me with overwhelming power, that I deserved hell as my eternal portion, and such horror did the thought produce that every joint in my body quaked.' During the night his mother woke the rest of the family, crying out loud under terrible conviction. By morning both she and her daughter had found peace with God, but it was three weeks before John could also rejoice in the assurance of salvation. Soon the work of grace spread to another related family and then to the whole neighbourhood.

Now the tide of revival became irresistible. The brethren from Connor were invited to speak first at Ahoghill and then farther afield to eager congregations. Thus the work of conversion spread to Ballymena, to Belfast and beyond, to all parts of Ulster. Prayer-meetings were held at all hours of day and night; over a hundred were held every week in the Connor district. At Portrush great open-air services were held. At one six thousand people were addressed by the men from Connor, as well as by the noted evangelist, Brownlow North. There were some physical effects due to intense conviction of sin; some collapsed in agony, but recovered to enjoy an equally intense joy and peace. A minister from Scotland described the many who were convicted and converted, asserting that

there was no deliberate stirring up of excitement, only simple scriptural addresses and prayers.

In Belfast a prayer-meeting was started by the Rev. Thomas Toye of Great St. George's Presbyterian Church in April 1858, after news of the American awakening was received. A year later some of the converts from Ahoghill came to speak and the revival took over the city. Within a few weeks ten thousand were converted. Every evening was occupied by meetings and all the orthodox denominations shared in the blessing. And thus it was throughout Ulster.

The work also extended to the south, although rather more slowly. By August 1859 there were over forty prayer-meetings in Dublin and conversions were occurring regularly. Indeed the cross-channel steamer proved such a 'soul-trap' that the Roman Catholic hierarchy protested to the shipping company.

There was a remarkable work among the children in Coleraine. One lad had to be sent home from school because he was so upset that he could not work. He was accompanied by another lad, already converted, and on the way the two boys turned aside to pray in an empty house. The convicted lad found peace at last and returned to the school to testify to that fact. Soon, boy after boy left the classroom quietly and the teacher observed them kneeling separately around the playground. The school was occupied until eleven that night with boys, girls, teachers, parents and neighbours engaged in seeking the Lord.

Crime in many parts of the province was reduced, at least among the Protestant community, and drunkenness especially was affected. A large distillery was put up for sale and one publican gave an unsolicited testimonial to the genuineness of the revival. He was asked whether he thought that the prayer-meetings in Belfast were a good thing, to which he replied, 'How can that be good which affects business so much. It has been at a standstill for the last few weeks.'

Naturally such a work aroused opposition, and not only from publicans. One nineteen-year-old took the opportunity at a meeting to mock the converts in obscene language. The minister denounced him and he fell to the ground as if struck by lightning. When he recovered he prayed, 'Lord, save me; I perish', and after finding peace he went about warning everybody never to mock God's cause. In Belfast the Catholics were greatly alarmed by the success of the revival. They regarded it as a kind of plague and sprinkled holy water and distributed consecrated medals to protect their flock from infection. The unitarians also opposed and mocked.

Old churches were encouraged and membership increased, while many new ones were established. It is estimated that over one hundred thousand of the nine million population were converted during the 'year of grace'. Dr. H. Grattan Guiness, one of the great revival leaders, testified that, although he had been accustomed to seeing tens or even scores converted under the preaching of the gospel, this was entirely different, with ministers dealing with enquirers after the way of salvation until midnight or even three in the morning. Dr. Edwin Orr claims with justice that the movement which began with four young men in Kells 'made a greater impact spiritually on Ireland than anything reported since the days of St. Patrick'.

Wales

In one way the link between America and Wales was much more direct than in the case of Ulster. The early leader of the revival in Wales was in fact a Welshman who had just spent four years in America. Humphrey Jones was born in 1832 and converted when sixteen. He very soon started preaching and records, 'Seventeen souls were convicted under my third public sermon' and 'I have reason to believe that the Lord of his grace blessed my ministry at that time to the salvation of some hundreds of souls'. To his disappointment, however, he was not accepted for the Wesleyan ministry, so he followed his parents to America where he eventually became a free-lance missioner among the Welsh communities.

After experiencing great success in preaching the gospel, both before and during the awakening, he returned to his native Wales in 1858. There he adopted the same methods as in America and by August it was clear that a powerful work had begun. In a letter to a newspaper Jones expressed his conviction that 'Wales is on the brink of blessed things and that revivals will be commonplace happenings throughout the land'. He is here using revival to refer to a local awakening, but it is nevertheless true that a country-wide revival was beginning.

He preached in one church near his home for five weeks during which the revival spread to neighbouring towns and villages, with large congregations, much conviction and, on at least one occasion, scenes of holy disorder with scores of people praying aloud so that the preacher's voice was drowned. In September a godly Calvinistic Methodist pastor, David Morgan, heard him preach and the next stage of the awakening began.

It must not be supposed that the return of Humphrey Jones was the only means which God used in Wales. Many had become dissatisfied with the dead state of the churches. There had been many local revivals in the early years of the century but now all seemed lifeless, however orthodox the churches and ministers might be in creed. Many were troubled but encouraged to pray by the history of God's dealings with the land of revivals. David Morgan was one such and as early as 1855 he recorded in his diary a determination to pray for revival. It is said of him that for ten years before the revival his public prayers always included a petition for an outpouring of the Holy Spirit.

Morgan was at first very suspicious of Jones's ministry, as were others of the ministers, fearing that this was nothing more than an attempt to work up emotion and produce results. Under the revivalist's preaching, however, Morgan became convinced of his own failures as a minister and went to see the preacher personally. After some discussion he agreed to arrange a prayer-meeting, since that could do no harm even 'though there should be no more than man in it all'. 'You do that,' replied Jones, 'and I will guarantee that God will be with you very soon.'

Morgan's mind was in such a turmoil that he was unable to conduct the service on the next Sunday morning so he went to hear Humphrey Jones instead. In that service an elder, in response to the preacher's enquiry about the lack of response, said that it was hard to rejoice when the ministry condemned you, and on this public confession the whole congregation was moved to tears. In the evening David Morgan preached himself and announced prayer-meetings to be held during the week.

It was several days yet before he found that the power of the Spirit was upon him also. On the Wednesday morning he awoke aware of some mysterious change; in some way all his faculties had been enlivened, especially his memory. For two years he was able to remember all the names of enquirers and converts, sometimes praying for as many as a hundred in succession by name, mentioning their individual circumstances. At the end of that time the gift left him as suddenly as it had come.

Once convinced of the genuineness of the revival David Morgan threw himself into the work of preaching and counselling. He well knew that, although it is possible to labour in a carnal manner, God in his sovereignty uses human instruments to revive his church. Indeed he had written in 1855, 'As well as praying, we should be doing our utmost to revive the work. So did the godly of old: they prayed and they worked'. We also would do well to follow in these paths.

Morgan now began to preach throughout Cardiganshire in company with Humphrey Jones. There were great scenes of weeping followed by rejoicing; churches were awakened, sinners quickened and the whole land stirred by the news that God had returned to his people. In December 1858 the two evangelists parted amicably, agreeing to work separately from now on. Sadly, it was not long before Jones showed signs of a mental disorder that first altered his methods, then changed his views on revelation and eventually destroyed his ministry. Although he was later enabled to resume preaching to some extent, he was never the same again and the work continued largely without him.

1858 ended with Cardigan on fire; 1859 saw the fire spread to the whole of the principality. Everywhere local ministers of various denominations were used as the Spirit of God moved over the land. Assemblies and association meetings were concerned no longer with ordinary church business but with the revival. Committee meetings were turned into prayer-meetings and ordinary services became great evangelistic occasions. All over the country there were multitudes of conversions and great increases in church-membership.

David Morgan was by no means the only preacher to be used remarkably, but many of the most striking stories are linked with his name. One day he invited an old stone-breaker by the roadside to go with him to the prayer-meeting. The old man rejected the invitation, even though Morgan offered to compensate him for the pay he would lose by attending. So the preacher prayed for him, kneeling on a pile of stones; the heart of the old man was deeply moved and he pleaded for mercy.

In February 1859 he visited Aberystwyth and after initial difficulties a great work was done and the church there received about four hundred new members. One evening a drunkard rushed into the meeting during a prayer. He was halted by the solemnity of the gathering and, dropping to his knees, prayed for mercy. He then began to pray for his equally dissolute wife, Betty; 'Betty is in the house. Go there, Lord, and if the door is locked unslip it off the hinges and save Betty, Lord.' Soon afterwards Betty came in and was converted, lastingly, like her husband.

In one village there was a family which was praying for a 'prodigal' son who had left home. They had no means of communicating with him but on the very day that David Morgan was scheduled to preach in their chapel the son walked into the house. No one said anything about the revival but the young man was one of the first to be converted at that evening's meeting. Another convert was a man who went to hear the nonconformist preacher although he was himself an occasional Anglican. Morgan insisted that he must immediately begin family worship in his home. His wife, already a believer, placed a large family Bible on the table after supper. She was, nevertheless, rather surprised that her husband approached the duty with such calmness. She did not know that he had hidden a copy of the Prayer Book in his pocket with the page turned down at a collect which he intended to use when her eyes were shut! However, he first read from the Bible the account of Christ's agony in Gethsemane. He was so moved by the story that he fell to his knees and poured out his heart in praise. It was only when he undressed for bed that he found the unused book in his pocket.

All kinds and ages of people were convicted and soundly converted. One foul-mouthed farmer received a terrible shock one morning; he discovered that he could not swear! To remedy this ridiculous state of affairs he looked around for things to annoy him so that he would be provoked into an oath, but nothing worked. In desperation he decided that if he could not swear he would try to pray. This he did, out on a barren hilltop and continued, we are told, a man of prayer all his life.

Opposition there was, of course, much of it like Morgan's own early attitude, which was overcome by the evident orthodoxy of the preaching and the equally obvious godliness of the preacher. The opposition of the ungodly was disarmed in a different way. One local squire, who objected to being prayed for by name, threatened to teach Morgan a lesson. A few days later his opportunity came when he was shooting by the roadside when the evangelist approached. However, as the preacher drew near the squire crouched lower and lower until he was completely hidden behind the hedge. Something about Morgan's face had utterly destroyed his confidence. We are not told whether he was actually converted but thousands of others were. It is estimated that one-tenth of the population of one million was brought to know Christ during the revival, with many notable converts, many of whom served as ministers or missionaries of great distinction.

In all three countries dealt with in this chapter, as also in Scotland and England, the revival was clearly a work of God. The inter-action of the different awakenings, the links of news and preachers, and the independent origins of the movements for prayer, all speak of the over-ruling hand of God. Here were orthodox, concerned believers who suddenly found the power of the Holy Spirit coming upon them and transforming their lives and ministries. We must not, however, overstate the suddenness of it all. In each country there is evidence of a preparatory work as men were recalled to concern for the state of the church, as heresy was defeated and orthodoxy re-established, and especially as the people of God were brought to their knees before the Lord. The effects of this revival have lasted almost until our own day.

We cannot be content to admire. We long for such demonstrations of God's power today and wonder why we do not see them. Ultimately, of course, we must acknowledge God's sovereign right to give or to withhold blessing, but we must not let this be an easy, theologically respectable excuse for our own sin. Isaiah 59:2 teaches us that the Lord has not become powerless or deaf; therefore we must consider the possibility that our sins have nullified our requests. There is need for godliness as well as for orthodox doctrine: for humility, obedience, love, prayerfulness and compassionate evangelistic zeal. Do we really desire an awakening that will humble us and cause us to cry our for mercy, or do we merely fancy a spate of conversions that will release us from the hard grind of working for the coming of the kingdom? Do we long for a time of 'blessing' with as little trouble as possible for ourselves, or for a genuine revival which may well provoke opposition from the world and enmity from the ecumenical church of our day?

On the other hand we must not limit God by requiring him to do the same thing in the same way. The renewing of life in the church, with its consequent effect on the surrounding community, may be seen in a variety of forms, as church history shows. Is it not possible, even likely when one considers how Christ shunned the publicity that would have hindered his mission, that God may work more gradually and quietly in these days of sensationalist mass-media? May he not, in fact, already have begun, if we have eyes to see?

One night after a particularly awesome service a minister walked home with David Morgan. After several miles silence he ventured to say, 'Didn't we have blessed meetings, Mr. Morgan?' 'Yes,' replied the preacher, 'and the Lord would give us great things if only he could trust us not to steal the glory for ourselves.' Then he shouted at the top of his voice, 'Not unto us, O Lord, not unto us but unto thy name give glory'.

This exposition comes from Peter Buss who is the pastor of Bethel Chapel, Guildford, Surrey. With a title like this you may be tempted not to fasten your seat belt but when Carey Publications publishes its modern Psalter you will see just how exciting this subject is!

Should We Sing Psalms Only?

'See that you make them according to the pattern shown you on the mountain' was the instruction given to Moses with regard to the construction of the tabernacle of worship (Ex. 25:40). We likewise should attempt to bring our public worship into conformity with the divine mind as revealed in Scripture. 'Better is a day in your courts than a thousand elsewhere,' still applies (Ps. 84:10). Praise is an essential part of true worship. With this in mind, should we only sing psalms in public worship? Some insist 'yes'! The logic of the exclusivists presents a knot seemingly tied so tight that those who believe that uninspired song is equally acceptable to God in public worship can never untie it. Join me now and we will see whether we can liberate our friends who rightly extol the glory of the psalms but who we believe have needlessly restricted themselves.

A proper use of the regulative principle of worship

The idea of confining singing in public worship to the psalms is based on what is called the regulative principle of worship. This principle dictates that what is not commanded in Scripture is forbidden. Only that which is commanded may be done. This principle is especially helpful and good in slaying the many Roman Catholic inventions for worship such as ringing bells, processions, incense and serving an altar. These are not found in the divine directory which lays down the form and ways whereby God may be acceptably praised and worshipped in public assembly. The regulative principle like any other requires sensible use. We must not misuse it to forbid matters where freedom is the rule.

How does the principle apply to the area of praise? Unlike ringing bells and dispensing incense, we can see clearly from Scripture that we are commanded to praise God in public worship. For example see Acts 2:47, 1 Corinthians 14:15, Colossians 3:16 and Hebrews 13:15. These and other texts show that not only is praise commanded, but it was a feature of the public worship of the early church. Thus in accordance with the regulative principle we *must* praise God. This principle also helps us to determine *how* we should praise God. We learn for instance from the apostle Paul, that in order for praise to be edifying, he 'will sing with the spirit and also with the mind' (1 Cor. 14:15). Other references in the Bible show that for praise to be acceptable to God it must be true Spirit-wrought praise from the heart.

But does the regulative principle *confine* us to particular words to be sung in the Spirit i.e. the psalms? The principles outlined by Paul in 1 Corinthians 14 do in fact very much regulate the words we sing and how we sing them. For example this passage teaches us that we must sing praise in *sincerity,* with *understanding* and to the *edification* of ourselves and fellow believers. Without doubt an intelligible psalter fulfils these principles in an incomparable way. By the same token, however, there are many uninspired songs which also conform to scriptural truth, intelligibility and edification. Surely Paul's teaching here as elsewhere is to regulate our praise, not by binding us *exclusively* to an infallible word structure, but rather to *infallible principles.*

Fellow believers who would confine praise to the use of psalms make use of two pertinent passages of Scripture, namely Ephesians 5:19 and Colossians 3:16. 'Let the Word of

Christ dwell in you richly as you teach and admonish one another with all wisdom, and as you sing psalms, hymns and spiritual songs with gratitude in your hearts to God.' In fairness it must be said that many exclusivists would agree that these two scriptural references do not necessarily apply to public worship. For ourselves, we are happy to treat them as relevant to public assemblies especially as they relate to believers' responsibilities to each other, which is (or should be) a significant feature of fellowship in meetings of the saints. The question therefore arises – do the terms 'psalms, hymns and spiritual songs' relate solely to the headings of the psalter, as the LXX suggests? If so, then the regulative principle would command us to sing only psalms. Citations from four expositors must suffice.

Matthew Henry. 'By psalms may be meant David's Psalms or such composures as were fitly sung with musical instruments. By hymns may be meant such others as were confined to matter of praise, as those of Zacharias, Simon etc. Spiritual songs may contain a greater variety of matter, doctrinal, prophetical, historical etc.' And commenting on Colossians 3:16 he states, 'Religious poesy seems countenanced by these expressions and is capable of great edification.'

Matthew Poole. Writing on the phrase spiritual songs says that, 'It may contain the rest of spiritual songs of a more ample, artificial and elaborate composure besides hymns – Revelation 14:2,3 and 15:2,3; which may be called spiritual or holy songs from the efficient matter or end, viz, that they proceed from the Holy Spirit, *or in argument may agree and serve thereto'.*

Albert Barnes. One thing is proved clearly by this passage that there were other compositions used in the praise of God than the Psalms of David; and if it was right then to make use of such compositions, it is now'.

William Hendriksen. 'It would seem that when here in Colossians 3:16 the apostle uses these three terms apparently distinguishing them at least to some extent, the term psalms has reference at least mainly to the Old Testament Psalter; hymns mainly to New Testament songs of praise to God or to Christ; and spiritual songs mainly to any other sacred songs dwelling on themes other than direct praise to God or to Christ. . . . It has been said that next to Scripture itself a good *Psalter-Hymnal* is the richest fountain of edification.'

These worthies were agreed that the precise split between psalms and hymns and spiritual songs was difficult to establish, but they do not give any support to the idea that these terms embrace only the Psalter. In common they all emphasise the necessity of praise conveying scriptural truth, *one* vehicle being the psalms. If we are to sing 'with gratitude in our hearts to the Lord', then we shall not wish to sing erroneous hymns. That is, however, a very different proposition from the singing of psalms only. A study of the original Greek words for psalms, hymns and spiritual songs reveals the following:

Psalm. A song of praise (on an instrument) – the same word used by our Lord in Luke 20:42. 'David himself declares in the book of Psalms and again in Luke 24:44. In both instances a reference to the entire Psalter, the implication being that hymns and spiritual songs are something in addition to the psalms.'

Hymn. Hymn, song of praise – *Not* the same word as used in Matthew 26:30, referring to the Lord and his disciples singing a hymn which was almost certainly a psalm.

Spiritual songs. Spiritual odes – the same word is found in Revelation 5:9, 14:3 and 15:3. The reference in Revelation is not to the Old Testament Psalms but to the song of Moses, the servant of God and the song of the Lamb. The determining factor is that it must be spiritual.

With the above references in mind, together with the views of the commentators, it is our conviction that the view that psalms, hymns and spiritual songs is a reference to the different headings in the Psalter, is weak indeed. If this is so we are not confined to the psalms only.

The importance of Progressive Revelation

As Don Garlington has been reminding us in his articles God's disclosure of his character, purposes and redemptive work is progressive; the Scriptures are the *completed,* infallible, special revelation of this *gradual* self disclosure by God. Hence in reading through the Bible we would anticipate noticing that we are progressively being told more about God and his redemption. This proves in fact to be the case – with this progression in disclosure by God coming in stages from the first promise of redemption in the Garden of Eden to the covenant made after the flood, the promises given to the patriarchs, the giving of the Law (God's disclosure of a perfect standard of righteousness) through to the establishment of a kingdom (a typical portrayal of the kingdom of God), the testimony of the prophets with their prediction of an everlasting kingdom governed by an everlasting king, through to the full clear light of the New Testament, with the coming of the king and establishment of his kingdom and glorious work of redemption. The Old Testament whilst an *infallible* revelation of God is not God's *completed* revelation of himself.

The psalms themselves are rooted in, and are a part and a reflection of, this infallible but *incomplete* revelation of God. They are written from the viewpoint of present knowledge and anticipation of the completed revelation yet to come. They *anticipate* the Christ yet to appear. In a similar way, we look forward to the second coming of our Lord and the consummation of all things. We have the completed special revelation of God, but we sing of the future return of the Lamb with partial knowledge of that tremendous event. From the perspective of perfect knowledge the redeemed in heaven now sing a 'new song' and the 'new song' of triumph is sung by all the saints following the total overthrow of all the enemies of Christ (Rev. 5:9 and 14:3). Thus to confine our present praise to the incomplete revelation at the time of the psalms is akin to singing in heaven of the redemption and triumph of the Lamb but without making use of the complete knowledge given as a result of the event having actually taken place. We are not to confine our singing to the language of prediction. We must use the language of completion, the knowledge that Christ is *now* risen. We are to praise him in words that celebrate his glorious triumph. Psalm 72 is the praise of *he will,* Revelation 5 is the praise of the Lamb *who has* redeemed us.

Furthermore, it is vital, as we look at history, to see that all the way through the Lord's people have expressed their experience and their understanding of God and his salvation in song. This was true in the Exodus, in the captivity and in the return from exile. The principle is illustrated in the New Testament. It is claimed by scholars that Philippians 2:6-11, Colossians 1:15-20, 1 Timothy 3:16, Hebrews 1:3 and 1 Peter 3:18-20 are hymns, or parts of hymns. It is not easy to prove beyond doubt that these were hymns but most of them have a structure to them which would indicate a poetic form suitable for singing. Scholars also claim the same for parts of the book of Revelation, namely 1:5-6; 4:11; 5:9; 5:12,13; 7:10-12; 11:17-18 and 12:10-11. Hereby an important principle is revealed, namely, appropriate praise by way of song accompanies the revelation of God in its progress from the beginning to the end. Thus the psalms are themselves a song record of this progressive revelation, including a psalm of Moses, psalms of David, psalms written before, during and after the captivity and exile. With this principle of song accompanying the ever-increasing revelation of God, it is misguided (to say the least) to confine our praise to the psalms of the Old Testament. To do so is to stop short with progressive revelation at that point and proceed no further. But God did proceed further and means

us to proceed further. The test at all times must be the doctrine of the Scriptures. If it can be shown that what we sing is unbiblical in content, then we ought not to sing that material.

It is also worthy of note that the psalms were completed before the full outpouring of the Holy Spirit at Pentecost. In the dimmer light of the Israelites, worship was of necessity stringently controlled by means of a multiplicity of statutes and ordinances all designed to 'hedge in' Israel to the truth and preserve the faith. As Paul so eloquently states regarding the role of the law. 'What I am saying is that as long as the heir is a child, he is no different from a slave, although he owns the whole estate. He is subject to guardians and trustees until the time set by his father. So also, when we were children, we were in slavery under the basic principles of the world. But when the time had fully come, God sent his Son, born of a woman, born under law, to redeem those under law, that we might receive the full rights of sons. *Because you are sons, God sent the Spirit of his Son into our hearts, the Spirit who calls out Abba, Father.* So you are no longer a slave, but a son; and since you are a son, God has made you also an heir' (Gal. 4:1-7). In like manner the apostle declares 'so the law was put in charge to lead us to Christ' (Gal. 3:24).

From this is it unreasonable to conclude that it would be wholly characteristic of Old Testament worship, that a sacred liturgy of song should also be given by God, so that in the weak light of those days, the vital area of praise might be preserved in truth and guided in faithfulness – a matter not safe to be left to the discernment of Israel in the days before the full out pouring of the Holy Spirit?

But what of the present age, now that the Holy Spirit is come in fulness? Surely the principle of Galatians 4 is that we are no longer controlled by 'guardians and trustees' but are rather sons, because he has sent the Spirit of his Son into our hearts. A Spirit who gives us discernment to 'test everything. Hold on to the good. Avoid every kind of evil' (1 Thess. 5:21). We have God's complete special revelation to test everything by, plus an unction from above to understand God's Word so that we *can* test all things. Simply, we contend from this that the Lord controls our praise, not by confining us to an inspired song book (guardians and trustees) but by asking us to test what we sing, by Scripture (i.e. is it true?) for he has given us the discernment and a complete standard to do this. Thus if what we sing is biblically true, it is good – *hold* on to it. If the hymn is unbiblical we are to *avoid* it as evil. There is liberty, but it is a freedom unto righteousness. Hence Paul later makes clear the Moral Law abides for the believer.

Developing this principle we would not therefore anticipate that there is a detailed catalogue of instructions given to us covering every aspect of worship in the New Testament, and indeed we find there is not. For instance, the New Testament does not give precise instruction on the proportion in worship of prayer, praise and preaching. Neither does it give us a liturgy of prayer, only general ideas such as the Lord's Prayer. The prayers in both the Old and New Testaments are our *infallible guides* for both public and private prayer. The examples of praise provided in Scripture, serve likewise as our *guides* on the words of our praise.

It is however claimed by some that there is not an analogy or correspondence between public prayer and corporate singing. This we deny. Our thought patterns as we are led to worship God in intercession are just as important as in singing. If all concede there is liberty in the words we use in prayer, why deny identical freedom in song? The same test applies to both – do our thoughts form, or sentences or phrases and expression pass the test of biblical truth? We must be firm in insisting on our God given freedom to pray and sing with what ever expressions are scriptural, reverent and expressive. The freedom is

total within the ambit of one overriding and supreme rule – whatever we utter in prayer and song must be in spirit and in truth – that is it must be scriptural.

Other considerations

The psalms are ideal for singing (and to be scriptural they must be included in the public worship) providing we are not necessarily bound to literal word-for-word translation. It is possible to contort the English language in such a way as to make it ludicrous. We fail to comprehend how doggerel English can be God glorifying. As translators have to translate according to the sense and not merely word for word, so it is essential to have freedom of expression in transposing the content of Scriptures into hymns. Unless we are allowed this we shall have to endure such offerings as the following from the Scottish Psalter which renders Psalm 56:8,9.

My wand'rings all what they have been
Thou know'st, their number took

Psalm 94:9 is rendered by the Psalter as 'The Lord did plant the ear of man and hear then shall not he?' Compare this with the clarity of Scripture – does he who implanted the ear not hear? Do these muddled renderings comply with Paul's statement 'I will also sing with my mind' (1 Cor. 14:15)?

Furthermore times of mighty revival such as the Great Awakening have been marked by the outpouring of grateful hearts recording their praise in written verse. Examples such as Wesley, Toplady, Cennick spring readily to mind. We grant that this argument cannot in itself be conclusive, but it is relevant as these hymns were written at a time of heightened spiritual awareness.

If we take the reasoning of the exclusive psalmists then it must be a sin to sing anything other than psalms in public worship and logic would also say private devotion as well! In the words of Scripture it is 'burning strange fire to the Lord' – there is nothing more grievous to the Lord than false worship. Witness the condemnation of Aaron's sons, Eli's sons, Uzzah, and the judgement that fell on Israel as a nation. Thus if the 'Psalms only' brethren are correct, then the implication must be that it is obnoxious to God and provokes him to anger if we utter the name of his only begotten Son in our praise, for the actual name 'Jesus' appears nowhere in the psalms. We are to *ask* everything in his name – but apparently it is an offence to God if we *sing* the name 'Jesus'! It is permissible to mention for example the names of Aaron, Judah, Moses, Phinehas – but the only name given under heaven among men whereby we must be saved, must be censored from our public praise for as long as time lasts! Is this the spirit of the Gospel? Is this rule in accordance with the Spirit who 'will bring glory to me by taking from what is mine and making it known to you' (John 16:14). Is it conforming to the principle to sing with gratitude in our hearts to the Lord if we can never sing his name? Is it really possible too for the word of *Christ* to dwell richly in us in our praise if the names *Jesus* and *Christ* can never be hymned?

Suggestions

We must be vigorous in the reformation of our praise by a discerning and prayerful wielding of the Sword of the Spirit in two areas. Firstly let us be sure that the hymns we sing *are* biblical and that over the year the balance and mix in types of hymns conforms to that found in the Psalms. Secondly let us return the psalms to their rightful place of centrality in the public praise of God.

By way of conclusion William Hendriksen: 'It has been said that next to itself a good *Psalter-Hymnal* is the richest fountain of edification.' He continues, 'Not only are its

The Deity of the Son in the Old Testament

No person can know God correctly unless he knows him as One God in Trinity and Trinity in Unity. The Father wills, loves, acts, creates, saves as Father, never as Son and never as the Holy Spirit. The Son in his relationship to the Father is by eternal generation. The Son wills, loves, acts, becomes man, lives and ministers as man, dies atoningly, rises and returns to the Father, not merely as an influence or extension of the Father, but as the Son of God in his own unique, eternal right as Son. The Holy Spirit wills, loves, acts, creates, inhabits and sanctifies the redeemed – doing this not as Father, nor as Son, but in the uniqueness and distinctness of his person as Spirit who proceeds from the Father and the Son. The Spirit is not merely an influence or an extension of the Son or the Father. He is the Holy Spirit in the entirety of the personhood of God Almighty: completely and distinctly. Yet always the three are One. All that is done by one person is done by all three concurrently. Yet each person is distinct.

Plurality confronts us in the first paragraph of Genesis. 'And God said.' *Elohim,* the Hebrew word for God is in plurality, but the verb 'said' is in the singular. This pattern of plurality in unity is sustained throughout the Old and New Testaments. Tri-unity is found consistently in both Testaments.

It is now our purpose to observe the pattern and activity of the Son in the O.T. We begin by noting that the method used by God to reveal himself to men is through a mediator, that is through one in their own form and likeness. It is true that at Sinai God spoke by symbols; fire, thunder, earthquake and cloud. But who is the one who appeared to Abraham and spoke with the authority of Jahweh? Who is he who appears as a man to his people? Is he just an angel? How can we know? Watch for these features. Does he bear the God name? Does he give divine blessing? Is he the subject of adoration? Has he the power of omnipotence? Is he controlling history?

Abraham. Do read Genesis chapter 18. Three men visit Abraham. One of those bears the supreme name of Jahweh. In the N.I.V. this name is always recognisable because of its capital letters LORD. 'Then the LORD said to Abraham' (v. 18, see also verses 20, 26, 33). Now it is impossible to think of the speaker merely as a messenger of Jahweh because there is no example in all Scripture of a person being allowed to address any angel as God. All worship of angels is strictly forbidden (Rev. 19:10). The account of the conversation between this same angel of the LORD (*Mal'akh Yhwh*) with Hagar shows him to be divine in his own right. She

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songs a source of daily nourishment for the church, but they also serve as a very effective vehicle for the outpouring of confession of sin, gratitude, spiritual joy, and rapture. Whether sung in the regular worship service on the Lord's Day, at a midweek meeting, in social gatherings in connection with family worship, at a festive occasion or privately, they are a tonic for the soul and promote the glory of God. They do this because they fix the interest upon the indwelling word of Christ and carry the attention away from the worldly cacophony by which people with low moral standing are being emotionally overstimulated.'

Note

David Carnegie has written extensively on the hymns in Revelation. See the book published by IVP, *Christ the Lord,* being studies in Christology, edited by Harold H. Rowdon. Carnegie's essay is titled 'Worthy the Lamb', pp. 243-256.

gave this name to the LORD who spoke to her: 'You are the God who sees me' (Gen. 16:13).

Jacob. Above the head of Jacob at Bethel the heavens opened. He saw a stairway resting on earth with its top reaching to heaven. There above it stood the LORD, and he said: 'I am the LORD, the God of your father Abraham and the God of Isaac' (Gen. 28:13). That God should not appear as a cloud of fire, but as a man, is consistent with the pattern of what we call theophany, which means God appearing and speaking in the form of a man to man. That this was no other than the second person of the Trinity, the LORD Almighty, is confirmed by Hosea (12:4, 5).

Moses. 'Do not come any closer, God said' to Moses (Ex. 3:5). It was Jahweh in the burning bush. It was not a bush or a fire speaking, but most specifically the angel of Jahweh (v. 2). Moses at 80 felt that he preferred retirement. He did not want to go back to Egypt on a dangerous mission. He prevaricated, which is an expressive term to say he dilly-dallied, made excuses, and raised difficulties. 'If they ask me your name what am I to tell them?' asked Moses. 'This is what you are to say. "I AM has sent me to you".' The Father is invisible, unapproachable, ineffable. He deals with men by way of a mediator. His Son ideally suits that office and willingly condescends to it. The Son spoke to Moses.

Gideon, and Samson's parents. The angel of the LORD was active in the period of the Judges, an epoch of weakness and instability. The angel of Jehovah, who far surpasses any created angel, addressed all the people at Bokim (2:1). He visited Gideon and instructed him as sovereign LORD (6:22). He also visited Manoah and his wife. After conversing with them he ascended up in the flames of the altar of sacrifice. That was appropriate only for one who was himself to be sacrificed on the altar (13:20).

Isaiah. John tells us that Isaiah saw Jesus' glory (Jn. 12:41). That was a reference to the time that the Temple was filled with smoke and Isaiah said, 'my eyes have seen the King, the LORD Almighty' (Is. 6:5).

Ezekiel. Seated on the throne of world dominion and riding on the chariot wheels of divine omniscience and omnipotence was the most glorious person ever to be seen. It was the Son. Ezekiel saw him (1:26).

The purpose of this activity of Christ in the Old Testament

Only a fraction of the O.T. passages have been referred to. There are 35 portraits of Christ in Isaiah alone. Enough has been said to show that Christ was active as mediator, as logos, or the Word of revelation. He came to encourage, to lead his people from Egypt to Canaan. He came to preserve. He came to inspire the prophets. Micah declared that he who was from eternity would be born at Bethlehem (5:2). Isaiah predicted one would be born whose name is WONDERFUL. This was the name of the Angel of the LORD revealed to Manoah (Jud. 13:13, Is. 9:6, 7).

What the divine pre-New Testament Messiah means to us

The work of the second person of the Trinity in the O.T. is preparatory. He preserved his people. To them and through them he was to come to be the saviour of all nations. David foresaw him as the coming king, one who would descend from him: David called him Lord (Ps. 110:1, Lk. 1:32, 33, 20:41-44). He who worked as mediator by theophany has now become mediator by incarnation. We are to be thankful for his preparatory work on our behalf and now trust him completely for personal salvation. They who believe in him will never be disappointed.□□□

Gospel truth in Israel today

The phenomenon of Jewish preservation has continued right through the centuries up to this present time. One third of the population of New York is Jewish. Besides this there there are hundreds of thousands of Jews in many leading strong western nations. There are whole populations of Jewish people in Britain, France, Canada, America, the Argentine, South Africa, Australia, Russia, Hungary and Romania. The Arab nations surrounding Israel have almost wholly yielded up their Jewish people. The story of the return of the Yemenite Jews to Israel is a story on its own.

What is the difference between the Jewish people of the land of Israel and the other Jewish people scattered abroad? Substantially there is no difference apart from one of focus. In Israel we find a strong national identity, an extraordinary unity of so many nationalities joined together by a common language and bond of Jewish identity, plus a very vehement minority of less than one per cent of orthodox Jews some of whom are violent persecutors of Christians. About ten per cent of the population are orthodox. The majority are very much nominal and secular in outlook which is the general characteristic of the modern world as a whole today. In other words they are Jewish by name but ungodly and unbelieving by nature.

The interpretation of Romans chapter 11 continues to be the main question of debate concerning the spiritual future of the Jews. Dutch theologians almost without exception reject the idea that a future fulness of belief is promised. However this is not the view of excellent commentators such as Haldane, Hodge, John Brown and Professor Murray. The Puritans as a body expressed their interpretation in the Westminster Confession of Faith and their views are reflected in Iain Murray's book, *The Puritan Hope* and also in my book, *The Restoration of Israel,* a third edition of which has recently been published. David Brown's, *Christ's Second Coming* referred to in the editorial has just been made available being a volume of substantial expository worth.

The key to interpreting Romans eleven is the contrast sustained between Jews and Gentiles throughout the chapter. The absolute distinctiveness of Jews as against Gentiles is sustained right up to the 31st verse, 'So they too have now become disobedient in order that they too may now receive mercy as a result of God's mercy to you'.

Sustained also by way of contrast throughout the whole chapter from verse one to verse 32 is the contrast of the diminishment or loss of the Jews compared with their fulness and reacceptance. In answer to the objection that the Jews are now entirely cut off the apostle argues with two reasons, 1, there is always the remnant and 2, there is a fulness to come. Thereafter he brings out the contrast between the rejection of the Jews and their restoration as follows:

Romans	11:12	Their loss	compared with	their fulness
	11:15	Their rejection	compared with	their acceptance
	11:16	Firstfruits	compared with	the whole batch
	11:16	Root	compared with	branch
	11:17	Jews broken off	compared with	Gentiles grafted in
	11:25, 26	A hardening in part until	compared with	All Israel saved
	11:28	God's enemies	compared with	God's beloved

The doxology which concludes Romans 11 makes very little sense if it is not indeed an outburst of praise for the wonder that is revealed in the contrast of the Jews and Gentiles and the Jews in their diminishment compared with their restoration or fulness. One does not call for an applause, or an ecstasy for uttering a truism – i.e. 'all the saved will be saved', no more than one would expect a cheer for saying all water is wet, or all ice cold.

But what of present day Israel? What is the likelihood of a revival in that land today? The churches there are small and struggling. Nevertheless the Gospel is being preached, the truths concerning the Messiah are being expounded in preaching and by way of print. Of course there could be a spiritual revival among the Jews in any one of their population centres in the nations mentioned above but there is a particular focal interest in the land of Israel where so many language groups have been brought together and where there is at this time so much questioning going on among the people, not only those newly returned but those who have been born in that land. My own personal observation is that the situation was never better than it is now or the prospects brighter for success in the proclamation of the doctrines of the apostles.

A lively literature work

There are five full-time workers led by Baruch Maoz responsible for publishing Christian literature in the Hebrew language. Baruch and Josef Maya are competent and also able at typesetting. Ruth is the secretary. Michael Craddick (whose testimony appeared in *RT73*) is the artist and production manager while his wife, Liora, serves as a translator and linguist. Baruch is the general manager and co-ordinator of the work as a whole.

The work includes a quarterly magazine along the lines of *Reformation Today.* Many articles are by the same writers who contribute to the *Banner of Truth* or *Reformation Today* magazines. The emphasis is contemporary. There is also an excellent children's magazine which is illustrated throughout. Consecutive contributions accumulate in order to be published as books for children. Occasionally a special theological study is produced. In addition to this work there are a number of paperbacks, one of which is by Stuart Ollyot on the Trinity, namely, the Three are one. The list of titles which was being built up is impressive.

Publishing work is expensive and when translation is involved exceedingly so. Who has supported this literature work and made it viable? The answer is CWI (Christian Witness to Israel). We observe that there are exceptional instances in which it is necessary to have extra church organisations. This is particularly the case for Bible translation work and printing of Bibles. We have the Wycliffe translators and also the Trinitarian Bible Society as examples. CWI has an excellent record of promoting evangelism among Jewish people in a number of different countries but one of their most outstanding achievements is the promotion and advance of the present work of publishing Christian literature in the Hebrew language in Israel. The vision and determination involved in establishing such a work is unlikely to have come from any single church and we must admire the way in which support has been mobilised from a large number of churches by CWI to sustain the literature work that has been described as well as a pioneer work among Jews in many areas where they are neglected.

A vital local church

Tel Aviv is a modern city which incorporates many towns over a large geographic

area. One of the towns is Rehovot which is favoured with a lively Reformed Baptist church led by David TelZur and Baruch Maoz. The regular congregation consists of about 50 adults. The proportion of young families and young people in the assembly is encouraging. The premises are quite inadequate for the needs of the assembly. In order to assist in the future project of obtaining either a site for building or the purchase of existing premises which could be suitably fitted and equipped, the Reformed Baptist Church of Bellaire, Houston, Texas has offered to act as the recipient or trustee of gifts for a Rehovot building fund. The counterpart here in the UK is the Baptist Church at Cuckfield. Cheques can be made out to Cuckfield Baptist Church at the same address used for this magazine with a note clearly designating the gift to Rehovot. The address for the Bellaire Reformed Baptist Church is 500 Mulberry Lane, Bellaire, Texas 77401. The church has already been supported generously by the Reformed Baptist Church at Carlisle, Pennsylvania, as well as the Bellaire assembly already mentioned, especially in the early formative period. This was through Baruch's church-related activities and gifts given to the church at Rehovot through him. However the Rehovot church like any self-respecting independent assembly wishes to stand on its own legs and discourages regular giving to the church as such from the outside. As is so often the case the prospect of gaining suitable premises is a different one. It is a formidable undertaking. Thus help from outside for that specific objective is sought.

A matter for continued earnest prayer is that the implacable persecution by the anti-missionary organisation in Israel known as the Yad Le-Achim will be overruled. This group has severely harassed the believers at Rehovot. They resort to violence and enjoy official and semi-official support of the local and national government agencies.

Support for the work in Israel

Having related these facts readers may very well be impressed by the vulnerability of small churches and a small publishing work set in the midst of a hostile environment in which hatred and opposition can be just as severe as it was in the days when they stoned Stephen. The whole world stands in desperate need of revival. Whole nations are shut up in Moslem darkness. There are still many isolated tribal peoples who have yet to be evangelised. Our world is a world of need. Nevertheless in modern day Israel we must see that there is an unusual reservoir of natural gifts and abilities. Common grace is always the precursor of saving grace. The apostle Paul was well equipped by his previous experience to become the one who laboured more than all the rest. May it be our fervent prayer that the God of ancient Israel, the God of Abraham, Isaac and Jacob, will pour out his Holy Spirit again upon these natural descendents of Abraham who in times of desperate affliction have congregated together in the same native land which has witnessed the production of the Bible by which we all have our spiritual life. We do not pretend to be able to explain the political anomalies that exist in Israel. What we must appreciate is the presence of a people and the existence of the living and powerful Gospel of Christ among them. These are factors which we must seize and ponder.

Both Baruch Maoz and CWI leadership have, on the whole, been disappointed with the level of involvement on the part of Reformed churches, especially Reformed Baptist churches, in this work. CWI is avowedly and openly Reformed. Baruch is Reformed and Baptist in his convictions. Nevertheless, apart from a few exceptions, the financial support for the work comes from non-Reformed individuals and churches. *(continued overleaf)*

The Carey Conference in the making

January 10th-13th 1984 – Swanwick, Derbyshire

The Challenge Today		The life and being of a church	The constant challenge to evangelise
The challenge to produce a N.T. Theology	Apostasy in the N.T.	The challenge to analyse Gospel Rock	The challenge of worldwide mission
The challenge of Biblical Theology as it relates to contemporary ethics	The challenge of evangelical unity	The challenge of unemployment	The challenge to encourage God's people in barren times

The challenge to analyse Gospel Rock is a subject which Peter Anderson and his colleagues have studied in depth. Mr. Anderson has agreed to present this subject.

The Carey Conference for ministers is very much directed by the men who attend who make suggestions and counter-suggestions. Sometimes a subject is put to the test and if it does not take off from the firing range, but falls over, then decisions are made accordingly. It will be interesting to see if the final programme is mostly as suggested above. Time is running short for preparation and soon decisions will be made as to who is best equipped to present the materials most relevant at this time. A new feature will be encouragement wherever possible to direct attention to reading and study references in order to be better prepared for the discussion periods which follow some of the sessions.

Please write to John Rubens, 10 Glebe Road, Welwyn, Herts. AL6 9PB. Tel: 043 871 6803.

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The Editor of this magazine has known both Pastor Maoz and CWI for many years and has followed their work very closely. He also shares with many readers a measure of reticence with regard to Missionary Societies. I am glad to be able to say, nevertheless, that CWI is well-worthy of your support, as is also true of the Building Fund set up for the church. I warmly recommend to our readers that they consider lending their hand to either or both of these worthy causes. (Please note that all funds meant for the literature programme should be sent directly to CWI.)

The CWI address is Seven Trees, 44 Lubbock Road, Chislehurst, Kent BR7 5JX.

Arnold Dallimore here presents a brief outline of Irving's life. His book which has the same title as this article has just been published. It is reviewed on page 31.

Edward Irving: Forerunner of the Charismatic Movement

Edward Irving was a Presbyterian minister who served in London from 1822 till 1834.

The first six years of this ministry was a period of extraordinary success. At his coming to London – to the Caledonian Chapel, which seated some 500 – the audiences numbered about fifty. But within eight months the building was crowded beyond belief and many were left outside, deeply chagrined they could not find entrance. The surrounding streets were jammed with carriages and each Monday the newspapers reported the Chapel's activities of the Lord's day.

Among these congregations there were a number of men of high position in the government. For instance, Joseph Canning, who was soon to become Britain's Prime Minister, was a steady attendant and told the House of Commons that Irving was the supreme orator of the times. Coleridge, Hazlitt, de Quincey and Macaulay could always be found crushed in somewhere among the audience and at times one might see there such men as William Wordsworth or Sir Walter Scott.

This vast success led to the construction of a new and much larger building – the Scottish National Church in Regent Square. It was a grand structure, and was considered the finest non-establishment edifice in all of Britain.

Irving would have been a highly popular figure in any age. Physically, he was a man of magnificence, nearly a foot taller than the average person and marked with an easy but regal elegance. Intellectually, he had the mind of a genius, driven by inner forces to constant activity, yet ever in danger of indulging the eccentric and extreme. And in heart he was equally extraordinary – a man open and free, entirely without jealousy or envy, abounding in kindness and glowing with sincerity. As a preacher he possessed powers of speech which few men have ever had and many extolled him in words similar to those of Coleridge who termed him 'The super Ciceronian, ultra Demosthenic pulpiteer.'

Nevertheless, Irving was not without his draw-backs. Something in his nature cried out for excitement and adventure, and he was dissatisfied with the ordinary paths of a ministerial life. Accordingly, in 1824, he began to preach extensively on prophecy and went to extremes in interpreting Daniel and the Revelation. He gave dogmatic answers to questions which had bothered the scholars for centuries. This excursion into the foretelling of the future drove

away most of the great ones, but brought others of a lesser status who loved this type of preaching.

He also began to assert that Christ, in coming to earth, took the nature which Adam possessed, not *before,* but *after* the Fall, and that his work of atonement was that of extirpating this sinful nature and presenting a purified human nature to God. He strenuously denied that he held Christ was a sinner, but his explanation was seemingly nothing more than hair-splitting, and all over Britain the idea spread that he taught 'the sinful nature of Christ'.

A still more exotic concept, however, soon entered his thinking.

It came from a highly self-confident young Scotsman, A. J. Scott. Scott served during 1828 and 1829 as Irving's assistant. He convinced Irving that the miraculous gifts experienced in the days of the Apostles had never been withdrawn and that the Church's drift into apostasy had caused them not to be sought or recognised.

But Scott's influence was especially effective in the Gareloch area of Scotland. There, Mary Campbell, a girl in her late teens, accepted his persuasions that the Charismatic gifts, especially those of tongues and healing, were still available. Mary was not learned in the schools but possessed a native intellectual ability and certain mystic qualities, and together with a company of young people who gathered in her home each evening, she began to pray for 'the gift tongues'. She was unwell, and therefore looked also for the miracle of healing.

This praying for the gift of tongues had a particular meaning to this young group. Most of them intended to become missionaries and regarded the gift of tongues as the miraculous ability to speak a foreign language without learning it. They believed the return of Christ was then no more than four or five years away, and that God was about to grant this gift in order to allow the reaching of the heathen world with the Gospel in the short time that remained.

Mary Campbell was the central figure of this group. She frequently went into ecstatic emotions as she prayed and experienced an overwhelming of her powers of mind as she broke forth in speech about things divine. Her friends gathered around her couch expecting to see her receive the gift of tongues and then:

On a Sunday evening, in the month of March, [1830] Mary . . . began to utter sounds incomprehensible to those around her. These were believed by her to be a tongue such as of old might have been spoken on the Day of Pentecost, or among the Christians at Corinth.

Three weeks later another family in that part of Scotland began to have similar experiences. They too had been under the strong influences of A. J. Scott, and the two brothers, James and John, each in his early thirties, while praying for the gift tongues broke off from English into an unintelligible form of speech. James also asserted that his sister Margaret, who was unwell, could be miraculously

healed, and after he twice commanded her, 'I say unto thee, arise!' she did so and a short time later she also spoke in incoherent speech.

The Gareloch area of Scotland was already intensely earnest in the things of God, and news of these seemingly miraculous happenings aroused a still stronger excitement. Moreover, Mary Campbell was sure the gift she had received was a Divine preparation for the mission field for she claimed it was the language of the Pelew Islanders.

News of these experiences in Scotland filled Irving and several of his people with great joy. Here, they declared, was the beginning of God's final action on earth before the coming of Christ, and they prayed with great sincerity and strong faith that it would be granted in London too.

And they soon felt their prayers were answered. A Mrs. Cardale, the wife of a lawyer and a member of Irving's circle, uttered three phrases in incoherent sounds. She also gave the interpretation, 'The Lord will speak to his people! The Lord hasteneth his coming! The Lord cometh!'

From this time onward this kind of thing took place regularly in Irving's morning prayer meeting. There were sounds of various sorts together with much crying and shouting and all was declared to be of God.

Such activities in the early prayer meeting were disliked but tolerated by the leadership of Irving's Church.

But they soon spread into the Church services. First, on a Sunday morning, a Miss Hall ran from her seat trying to choke off a sudden burst of sound that welled up within her. She entered the vestry but 'the doleful and unintelligible sounds were heard by all the congregation'. And at the evening service of that day, at the instigation of a rough company who came for mischief, there was a tremendous uproar as the sound of the speaking in tongues was lost amid the shouting and crying that were carried on.

The events of this Sunday sorely aggravated the Presbyterian portion of the Church. They expected a service characterised by dignity suitable to the worship of God and considered such proceedings utterly disgraceful.

Nevertheless, matters grew worse instead of better. Some of those who spoke with tongues claimed also to have direct revelation from heaven. These revelations they often reported, giving them forth chiefly as interpretations of their speaking in tongues. Irving, in the honesty of his nature, fully accepted this idea and called it 'the gift of Prophecy' and those who practised it he termed 'Prophets'. He himself, however, had received none of these special gifts and therefore he allowed himself to be considered as much lower in the Divine economy than the Prophets and as subject to their control.

The Prophets were mainly women, but one was a man, a lawyer named Robert Baxter. He constantly experienced what he called 'being in the power' and under this experience he received what he was sure were direct communications from God and the words he spoke at such a time he considered inspired

speech. In the assurance of being directly commanded by God he did some very foolish things – above all he was sure God promised that at the end of forty days he would receive 'the baptism with fire'.

With tremendous earnestness he approached the given day and given hour, only to find that nothing happened. His wife thereupon lost her faith in the gifts, but he retained his – chiefly out of the high esteem he had for Irving. Nevertheless, upon realising later the heresy of Irving's doctrine of 'Christ's sinful nature' he re-thought the whole matter of the so-called gifts and finally renounced the idea as 'a grand delusion'.

In April, 1832, the matter came to a crisis. The London Presbytery ordered Irving to appear in an ecclesiastical court and stand trial, first, for allowing the services of his Church to be disturbed by the tongues of speakers, and secondly, that these persons were usually women.

The trial lasted two days and each day Irving spoke for four hours, defending himself. But he lost the trial and the verdict was that he was no longer fit to be the minister of the Regent Square Church. When next he went to attend the early morning prayer meeting, he found the Church locked. His ministry there had ended!

Some 800 people left the Church with him and a hall was obtained in which to hold services.

But the Prophets were among this number and Irving soon discovered they were making themselves the sole authority. They told him when to preach and what to preach and they broke in while he was preaching, and though he was sorely hurt by the inferiority thus imposed upon him, he submitted in the assurance they spoke from God. They chose two Apostles – the first of twelve the Lord had told them he would soon select, and those would be on earth to welcome Christ at his return. And the Apostles also were far above Irving in the new hierarchy which was forming.

Throughout life Irving had been a man of excellent health and extraordinary physical strength. During the preceding six years he had asserted, '. . . that bodily disease is the direct infliction of Satan, and that therefore faith and prayer, and these only, should be employed as a means of deliverance from it.'

More than once he had seen the idea fail, for he had buried three of his children and Mrs. Irving had been unwell much of the time.

But by 1832, following his dismissal from his Church, he too began to suffer physically. Within a few months though merely forty years old, he aged noticeably, his hair turning grey and his face becoming lined, and his energy failing.

Nevertheless, he had further troubles now to face. Having been ordained at Annan in Scotland he was called back there to appear on trial for his doctrine of the 'sinful substance of Christ'. He had always been honoured with vast devotion by the Annan people and they and numerous others crowded the Church for the trial.

Again he defended himself with great zeal and again he lost. He was thereupon deprived of his ordination and dismissed from the ministry of the Church of Scotland.

Upon returning to London, despite his re-ordination at the command of the Prophets and the hand of the Apostle, he was utterly heart broken.

By 1833 many throughout the whole movement who had been foremost in the speaking in tongues had rejected the idea completely. Irving was feeling increasingly neglected, and since his health was continuing to fail and also since the Prophets allowed him little employment for his mind and little opportunity to be active, he became more and more a recluse. His life had become almost useless.

In the Autumn of 1834 the Prophets decided he must go to Glasgow to preach, and assured him he was to do a great work there. He went, riding alone, on an easy round-about trip through Wales and then back to England at Liverpool. But he was now a very sick man and although he refused to admit it, he was in an acute state of tuberculosis. Daily he suffered much weakness and high fever and daily he prayed for and expected miraculous healing.

At Liverpool Mrs. Irving met him and they travelled to Scotland by coastal vessel. It was now November and the weather very cold and when he reached Glasgow he was unable to walk without a strong arm to lean upon. Within a few days he went to bed, exceedingly ill and sought the advice and treatment of two Scottish doctors. But he was too far gone for human assistance to be of any help and hour by hour he sank lower.

Yet his hope remained strong. He was sure God would suddenly come to his rescue and would perform a miracle so mighty that all Britain would be aware of it. God would heal him completely and, raising him would grant him each of the Charismatic gifts and use him in a ministry which would shake the land and would herald the coming of Christ.

Relatives came, however, to visit the sick chamber, fully conscious he had but a short time to live. On Thursday, December 4th, Mrs. Irving, though she had been his stalwart supporter all along, finally lost hope and realised the end was near. Throughout the Friday and the Saturday he lingered in a barely conscious condition, and some of his words sounded as though he too were asking whether or not God was really going to work on his behalf. And on Sunday at midnight, after murmuring peacefully, 'If I die, I die unto the Lord', he passed away.

Edward Irving was a thoroughly good man, righteous in his actions and entirely above such sins as jealousy and dishonesty and insincerity. Had he remained on the theological course on which he began, a solid Presbyterianism, in the use of his extraordinary gifts he could undoubtedly have exercised a life-long magnificent ministry and have gone down in history numbered among the great of God's mighty men. *(continued overleaf)*

Earl Blackburn, pastor of a Reformed Baptist church in Provo, Utah, completes his presentation of Mormon teaching which began in the last issue.

Mormonism, its history and doctrine

Last time we were examining the crude Mormon teaching concerning our Saviour. We saw that the L.D.S. have damnable beliefs concerning Christ. Jesus was the first-born son of God the Father and his wife, the mother God, in the pre-existence. Lucifer, probaably the second-born, was the brother of Jesus. Even though God and his wife have bodies of flesh and bones, all their children were born as spirits. This is very strange in light of the fact that everything produces after its own kind! Because Jesus was the Christ, he had to be born on earth a different way. The Holy Ghost (Mormons distinguish between the Holy Ghost and the Holy Spirit) overshadowed Mary, thus allowing God the Father to come down from heaven, enter into Mary's presence and have a physical and sexual relationship with her so Jesus the Christ could be born physically into this world. One of my neighbours once told me, the reason Jesus is called 'the Son of man' is because, in reality, he is the son of a man. This is satanic and a denial of the conception by the Holy Spirit and virgin-birth of Christ (Matt. 1:18-25). The Scripture is plain that whoever transgresses and does not abide in the doctrine of Christ *cannot* have God (2 John v. 9)! In spite of their blatant denial of the scriptural teachings of Christ, the Mormons go to great lengths to try to prove they believe in Jesus and are Christians.

In their doctrine of salvation, the L.D.S. again have warped beliefs. As previously mentioned, Jesus was the first-born son of the Father and his wife, the mother God. Then you and I and all the people that have ever lived, are living and will ever live, were born, one-by-one, until there were billions of spirit-children. We lived with our heavenly Father in the pre-existence in great bliss. They use Jeremiah 1:5 and Job 38:7 to verify this. Everyone is a son or daughter of God and all are brothers and sisters.

Adam and Eve, our brother and sister and our first human parents, when they sinned, did not fall 'down' but 'upward'. 'Adam fell that man might be.' This good deed Adam and Eve committed allowed every spirit son and daughter to come through the 'veil', take on a body of flesh and bones, perform a set of righteous specified works and after death and the resurrection, if one has lived good enough, enter into a state of 'exaltation' or Godhood.

The L.D.S. believe there are two types of salvation. A general salvation by grace, *which is the resurrection,* and all will partake in it. That is why they say all men will be saved. Their proof text for this is Ephesians 2:8 and 9. The second type is a special salvation by works and the result is 'exaltation' or Godhood; only good Mormons will obtain it. Once someone has returned back 'into the presence of our heavenly Father' and become a God, they can go out, create their own planet, have billions of spirit children, through pro-

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But he turned aside to seek things new and different and found in a pathway which boasted direct revelation – the road to sorrow and defeat. His life is full of lessons for those of today who would follow a similar course and stand as a severe warning against seeking emotional experiences and grasping for something more than the simple Word of God. □□□

creation and continue the 'eternal plan of progression'. The cycle is endless! Exaltation is the chief desire of Mormonism. Compare this desire with Isaiah 14:12-15.

Needless to say, there is no scriptural proof for any part of this demonic scheme. The Word of God teaches that man is a sinner by choice and practice. Every fibre of his being is evil. This is because he is in possession of a dead, wicked and depraved nature inherited from Adam. Man is unable and unwilling to remedy his lost, helpless estate or even prepare himself to get out of this condition (Gen. 2:17; Eph. 2:1, 4:18). Man's only hope is in the propitiatory work of Christ, on the Cross, for the sins of his people and the effectual outworking, of this accomplishment, by the Holy Spirit in bringing many sinners to repentance and faith.

Intertwined in the L.D.S. doctrine of salvation are temples and temple work. This concept permeates all other aspects of Mormon life. Mormons pride themselves in being 'temple builders'. When a Mormon becomes indifferent or inactive, temple work is used as an incentive to stir one out of their lethargy.

There are only two functions performed in the temples. Only active Mormons, with a recommendation from their bishops, are allowed in these 'sacred places'. Temples are not used for worship services, but serve to carry out sacred ordinances. The first function or ordinance is marriage for time and eternity. If one is to become a God, have a Goddess at his side, and have billions of spirit children, then he must not be married for time only, but also for eternity. One cannot reach exaltation without the 'sealing' of temple marriage.

The second ordinance performed in the temples is baptism for the dead. Believing in a total apostasy of the church after the first century A.D., a 'second chance after death', and possessing a hatred for final and endless punishment of the wicked, gave rise to the ordinance. They believe any individual that has died, especially those who died between A.D.100 and 1830, can have the opportunity of receiving the restored Gospel. Genealogical work plays a great part in this. Every Mormon is expected to trace his ancestry back at least four generations. When he comes across a relative that was not a Mormon, he will submit that ancestor's name, place and date of birth and date of death to a temple official. Someone else, male or female, will be baptized, in the temple, by proxy, for the dead ancestor so he can 'accept the Gospel' in the spirit world (place of the departed dead). The L.D.S. believe by doing this they become Saviours. If anyone rejects this teaching the missionaries will quote 1 Corinthians 15:29 and ask the rejector to explain the verse. Do not let them trap you with this. Hodge's commentary on 1 Corinthians gives a good explanation of this verse, study it and be prepared.

There is no command in the Bible to build temples, as the Mormons claim. And furthermore, the only services performed in biblical temples were the sacrificing of animals. Baptism and marriage in temples were unheard of because only male priests, from the tribe of Levi, were allowed in the temple proper. Females were strictly forbidden to enter in.

In this new dispensation we are taught there is no need for temples because God does not dwell in buildings made with hands (Acts 17:24) and all true believers are the temples of God (1 Cor. 3:16,17; 2 Cor. 6:16).

Another unique doctrine of Mormonism is their belief in modern day prophets and apostles. At their headquarters in Salt Lake City, they have a 'Prophet, Revelator and Seer' along with a Council of Twelve Apostles. They rule and direct the religion through 'direct revelation' and their authority is unquestionable and infallible. The present prophet's name is Spencer W. Kimball.

The missionaries often ask: 'The Bible shows in Amos 3:7 that God does send

prophets and Christ had 12 apostles while on the earth, why then do you not have prophets and apostles in your churches, today, as we do?' Usually they will then quote Ephesians 4:11. This is a good question and I wonder how many Christians can give a biblical answer to it?

The Word of God is clear, there are no prophets or apostles on earth today! As to prophets, Moses predicted there would arise a Prophet like unto him, and the words of God would be in his mouth (Deut. 18:15-19). Christ was recognized to be this Prophet (John 7:40), and according to his own teaching in the parable of Matthew 21:33-46, especially verse 37, he was the last prophet in the Old Testament sense. This was before his Crosswork, but what about today? Peter preaching, in Acts 3:12-26, quotes the words of Moses from Deuteronomy 18 and makes direct application to his hearers warning, 'that every soul, which will not hear that prophet, shall be destroyed from among the people' (v. 23). This was after Christ's resurrection form and ascension and is in total harmony with Hebrews 1:1 and 2, which tells us that while God spoke to the fathers, in the past, by the prophets, now, in the last days speaks to us by his Son. Berkhof sums up Christ's prophetical ministry like this: '. . . after the incarnation he carries on his prophetical work in his teachings and miracles, in the preaching of the apostles and of the ministers of the Word, and also in the illumination and instruction of believers as the indwelling Spirit. He continues his prophetical activity from heaven through the operation of the Holy Spirit' (*Systematic Theology,* p. 359). When Mormons ask me if we have a prophet over our church, I quickly answer in the affirmative, stating that the Lord Jesus Christ is our Prophet seated at the Father's right hand. This provides an excellent opportunity to further explain the other mediatorial offices of Christ as Priest and King.

As to the apostles, there are a number of reasons why there are none today. This magazine is due to publish material on this but basically we observe that the apostles finished their jobs of laying the foundation (singular) of the Church (Eph. 2:20). No man is alive today that meets the New Testament qualifications (Acts 1:21-23).

The last L.D.S. doctrine we shall consider and compare is their teaching on the Priesthood. There are two orders of the Priesthood, the Aaronic and the Melchizedek. One *must* have the lesser (Aaronic) before he can have the greater (Melchizedek)! As mentioned, John the Baptist 'returned to earth' to restore the lost Aaronic Priesthood. The Priesthood gives the 'Mormon church' something no other church has and that is the 'authority' and power to preach, baptize, perform ordinances, and do extraordinary miracles of healing etc. Without the 'Priesthood authority' no one can do the above. This sense of 'authority' causes them to boast of being the only 'true church'.

Because of the influence of British Israelism, the L.D.S. believe themselves to be the '10 lost tribes of Israel'. Every Mormon, when they come of age, gets a 'Patriarchial blessing' from one of their church leaders. In the blessing they are told which tribe they are descendants of. The Jews which convert to Mormonism are told they descended from the tribe of Judah and the rest are informed they are from either the tribes of Ephraim or Mannassah, the sons of Joseph (see again Ez. 37:15-17).

Besides the priesthood of all believers, which is the 'royal priesthood' (1 Pet. 2:9), is there any other for Christians today? The answer is no! The book of Hebrews makes it clear that the Levitical and Aaronic priesthoods were done away in Christ. Also, there is only one that possesses the Melchizedek priesthood and that is Christ himself (Heb. 7:21). This priesthood is not only unchangeable but untransmittable (Heb. 7:24). While the Mormons have many 'High Priests', our Lord Christ is the only true High Priest (Heb. 3:1)!

Book reviews

Edward Irving – forerunner of the Charismatic movement. Arnold Dallimore. 188p. £3.95. Banner of Truth.

The author, who is to be congratulated on a superb piece of writing, has elected to present Irving's life in two parts, firstly the upward move to fame, and secondly the downward course into the shadows. As a literary contribution the book is 100 times more valuable than the brief biographical sketch which appears in these pages. The latter is included to encourage our readers to procure the paperback for themselves.

American readers will be more interested in Irving as the forerunner of the premillennial movement. Irving always felt after, and found, something by which he could sustain the sensation of his ministry and retain the crowds that flocked to hear him. Each of the 22 chapters is introduced by a juicy quotation which helps to sustain the appetite of the reader. One of these (p. 12) is slightly misleading. 'Irving was dowered with the double curse of originality and independence.' Irving never succeeded in producing anything original in his life. Everything that he ever did he copied or learned from others. His prophetic ideas stemmed from Hatley Frere who was looking for someone like Irving who could popularise his pre-millennial novelties, for that is what they were at that stage.

A. J. Scott was the one who imparted Charismatic ideas to Irving. The similarity between what we are seeing in the Charismatic movement today and what Irving experienced is helpful and warrants the sub-title.

Of Irving we read, 'that he became still stronger in his belief that the pulpits of the land were weak and their occupants dull. All seemed to follow the wearisome old paths in both doctrine and practice and to be painfully lacking in innovation and liveliness. At the same time he felt within himself an unquenchable vitality and the surge of boundless new ideas, and he longed for the day when he would be able to put his powers to use and thereby show the ministers how the great task ought to be done.'

The claims to supernatural gifts such as tongues and prophecies, visions and healings, seemed really to be taken as a bonus in assisting the central idea that was marketed, namely, that primitive Christianity was being restored. There is a similarity today because we get the impression that the gospel proclaimed is not that Christ died for sinners, repent and believe, but rather the good news that we now have primitive Christianity restored, join our party in preference to dead evangelical orthodox forms.

In reading the book one is impressed by many similarities with our present day scene. There was an intense longing to see supernatural vindications of what was believed. With this there was much naivety in accepting claims such as Mary Campbell's belief that she could speak in the language of the Pelew islanders and also write in tongues (p. 105). A further parallel is that of the baptism of power.

Arnold Dallimore is a skilled craftsman in presenting short arresting chapters which interconnect and keep the flow of the book going. The longest chapter concerns Robert Baxter. This section, chapter 18, he has titled 'Robert Baxter and "the baptism with fire"'. Baxter represents the Charismatic Movement in high gear, that is the gifts in operation under what was called 'the power'. Baxter's life became virtually governed by 'the power'. He was constantly looking for miracles. If one believes that he is endued with a supernatural power there is no end to the possibilities. So it was that Baxter, a lawyer, was led to believe that he should lift up

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Assuming, the L.D.S. religion has a valid Aaronic priesthood, no Mormon I have ever met could hold it; because in order to hold the Aaronic priesthood, one has to be a member of the tribe of Levi and a son or a direct descendant of Aaron!

While all appears to be well in Utah, this is only a delusion. Religion cannot cover the wickedness and depravity of human nature. Alcohol consumption, divorce, and teenage births are above the U.S. average. But the most shocking statistic is that for suicide. The rate among teenagers and women is the highest in the U.S.A.

As we have scanned the history and doctrines of Mormonism and have quickly seen the present status of Utah, I trust, you see they are not just a group of 'dedicated Christians', but rather are a satanic blinded cult which will 'compass sea and land to make one proselyte, and when he is made, . . . make him twofold more the child of hell . . .' (Matt. 23:15). May God give us grace, compassion and boldness to reach out to these people, who sit in darkness and the shadow of death, with the saving Gospel of our holy Lord Jesus Christ!

his voice and cry out in prophetic strain to the Lord Chancellor during the High Court of Chancellory. Very happily for him he discovered at the appointed time that there was no power to carry out his resolve. A few days later he received another revelation which was to leave his wife and family and become a wanderer upon the face of the earth. From this madness too he was happily prevented. Eventually Baxter came to see that forty-six of his prophecies had failed as well as many attempts to heal the sick and exorcise demons (p. 137). He was led in due course to write a 'narrative of facts characterising the supernatural manifestations in members of Mr. Irving's congregation and other individuals in England and Scotland, and formerly in the writer himself'.

In the interests of producing a gripping book one wonders whether the author has not perhaps sacrificed helpful detail. The reader is left wondering what became of the Catholic Apostolic Church which did not even make Irving an apostle. We have heard that the whole thing fizzled out and that resort was made to ritualism. The CAC edifice in Edinburgh is now occupied by Reformed Baptists. The work would be enhanced with one or two prologue chapters to tell us what happened subsequently. Also there is the longing to know more about some of the frequently mentioned characters like the girl who Irving truly loved but did not marry, the girl who said in 1834, 'There would have been no tongues if Irving had married me!' She was probably right.

A further positive suggestion is that it would help to have at the end of the book a few cameos of the lives of the chief characters mentioned. The author perhaps assumes too much of his readers. Very little has been published on that part of Church history. Many perhaps most outside Scottish evangelicalism know much about Thomas Chalmers and those outside the British scene will be helped by brief outlines on secular men like Samuel Coleridge and Thomas Carlyle who enter much upon the scenes depicted.

Some may think that Irving was too erratic and unreliable theologically to deserve all this attention but we must not overlook his personal qualities, his ability to popularise, but more especially we must not neglect him because there are tremendous lessons to be learned. Only after you have read the book from cover to cover and pondered the records will you be in a position to decide on the questions which arise.

Christ's Second Coming. Will it be premillennial? David Brown. Baker. 496pp. $10.95.

There is a connection with the previous review since David Brown was for a brief time assistant to Edward Irving of London. Said Brown of Irving, 'When Irving entered on the study of prophecy, it turned out to be one for which his rich and surging imagination – never under sufficient control – ill-fitted him, while the spell of the mysterious future, believed to be at the very door, laid him open to influences that could but warp his judgment' (Dallimore p. 56). David Brown did his best to believe the Charismatic practices but observed that so much inducement was necessary for tongues and healings that he could not identify with the claims. Irving said to him, 'Your intellect, sir, has destroyed you.' To this Brown replied, 'Yes, sir, I confess it; my intellect has done the deed – I am responsible for the use of my intellect and have used it' (Dallimore p. 156). This conversation is germane to our review because that is precisely what Brown did with the subject of prophecy. Whereas Irving has produced nothing lasting by way of writing for posterity, Brown has. His commentary on the four Gospels warranted republication recently. Brown's contribution to the commentary on the whole Bible by Jamieson, Fausset and Brown, was the Gospels, Acts and Romans. That work is still popular today and with good reason.

Brown defines Premillennialism as follows, THAT THE FLESHLY AND SUBLUNARY STATE IS NOT TO TERMINATE WITH THE SECOND COMING OF CHRIST, BUT TO BE THEN SET UP IN A NEW FORM; WHEN, WITH HIS GLORIFIED SAINTS, THE REDEEMER WILL REIGN IN PERSON ON THE THRONE OF DAVID AT JERUSALEM FOR A THOUSAND YEARS, OVER A WORLD OF MEN YET IN THE FLESH, EATING AND DRINKING, PLANTING AND BUILDING, MARRYING AND GIVING IN MARRIAGE, UNDER THIS MYSTERIOUS SWAY.

He uses capitals for the above. He then in a thorough workmanlike manner dismantles every brick of the above. This is achieved by exposition of the Scriptures in nine propositions as follows:

1. The Church will be absolutely complete at Christ's Coming.

2. Christ's second coming will exhaust the object of the Scriptures both as regards saints and sinners.

3. The sealing ordinances of baptism and the Lord's supper will disappear at Christ's second coming.

4. The intercession of Christ, and the work of the Spirit, for saving purposes, will cease at the second advent.

5. Christ's proper kingdom is already in being; commencing formally on his ascension to the right hand of God, and continuing unchanged, both in character and form, till the final judgment (here the author is terrific on Acts 2:29-36,

The above shows the working party involved in extension work at Cuckfield. Not all the workers are shown. We will not attempt to mention the names apart from visitor Ray Levick of Australia who is over on the top right hand side.

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not a future throne of clay, but the throne of glory once and for all!).

6. When Christ comes, the whole Church of God will be made alive at once – the dead by resurrection, and the living, immediately thereafter, by transformation; their 'mortality being swallowed up of life'.

7. All the wicked will rise from the dead, or be 'made alive' at the second coming of Christ.

8. The righteous and the wicked will be judged together, and both at the coming of Christ.

9. At Christ's second appearing 'the heavens and the earth that are now, 'being dissolved by fire, shall give place to 'new heavens and a new earth, wherein dwelleth righteousness', without any mixture of sin and good unalloyed by the least evil.

Do not conclude that this work is a positive demolition job only. It is meaty exposition all the way through although 'demolitionary' in purpose. So far we have only reviewed part one of the book. Part two is titled 'The Millennium' and extends to 180 useful pages, in places thrilling! All nations are to be brought in before Christ comes. Brown accuses premillennialism of paralysing missionary effort. Nothing illustrates this more graphically than Irving's dealings with the London Missionary Society and the Continental Missionary Society (Dallimore pp. 48 and 61). Brown deals with the subject of Daniel's visions. He demonstrates that there is to be no revival of Jewish peculiarities. He expounds on the matter of the binding of Satan, and especially on the ushering in of the latter day glory, the spiritual restoration of the Jews, the loosing of Satan, the last crisis, and the consummation. Subject and textual indices enhance the volume. As the elders and all those at the gate congratulated Boaz on his acquiring of Ruth and wished him glorious prosperity and fame, so we rise up and do the same for the appearing, after all these years, of this book – may the views it expresses and the hopes it portrays prosper extraordinarily to the glory of our triumphant, exalted and enthroned King.

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